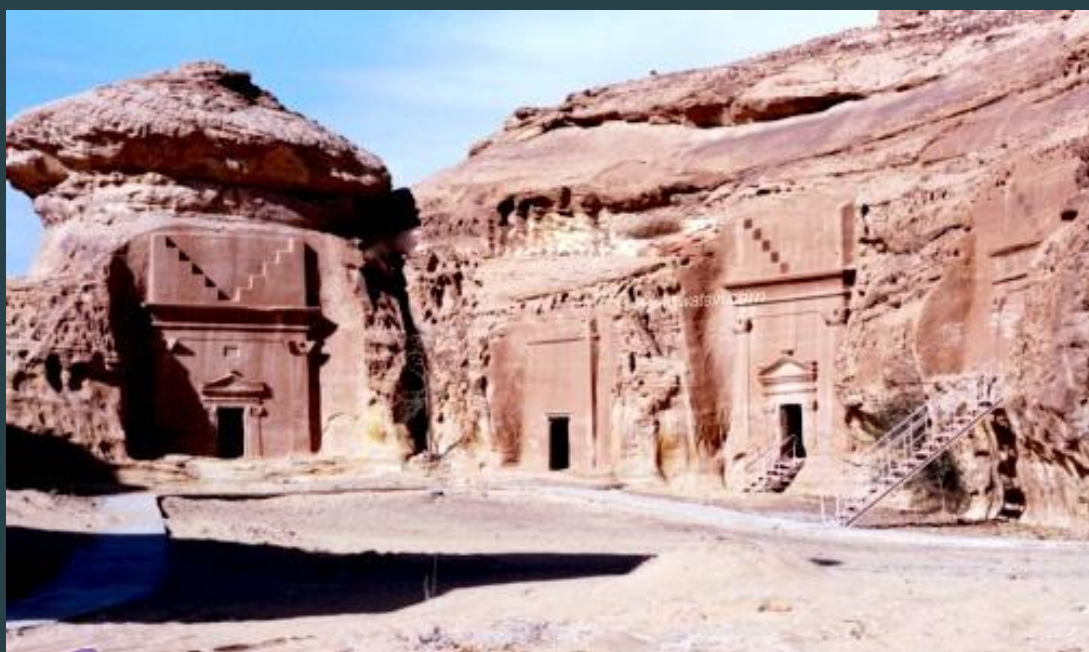


Stories of The Holy Prophets



NOURESHAM BOOK CENTER AL-FATIH ISLAMIC INSTITUTE

Stories of The Holy Prophets

TEXTS BY

Bashar Bakkour

Mansi Omar

Omar Sa'ad Eddin

Omar Kachkar

Safi Shehada

EDITED BY *M.W. Al-Jallad*

NOURESHAM BOOK CENTER & AL-FATIH ISLAMIC INSTITUTE
DAMASCUS 2019
Second Edition

NOURESHAM BOOK CENTER

Bldg 2, Omar Al-Mukhtar Avenue No.6, Al-Mazraa,.

Tel: 00 963 11 4457458, Fax: 00 963 11 3324913

PO Box: 249. Damascus-Syria

E-mail: nouresham@gmail.sy

CONTENTS

Index	5
Foreword	7
Acknowledgment	9
Preface	11
The prophets' tree	13
The prophets stories:	
1. Prophet Adam : by <i>Bashar Bakkour</i>	15
2. Prophet Idris (Enoch) : <i>Arabic text by M.W. Al-Jallad</i> <i>English text by Safi Shehada</i>	31
3. Prophet Nouh (Noah): by 'Omar Kachkar	35
4. Prophet Hud : by 'Omar Sa'ad Ed-Din	49
5. Prophet Salih : <i>Arabic text by M. W. Al-Jallad</i> <i>English text by 'Omar Kachkar</i>	57
6. Prophet Ibrahim (Abram) : Safi Shehada	67
7. Prophet Lout (Lot): <i>Arabic text by Bashar Bakkour</i> <i>English text by Mansi Al-'Omar</i>	89
8. Prophet Isma'il (Ismael): by <i>Bashar Bakkour</i>	99
9. Prophet Ishmaque (Isaac) : by 'Omar Kachkar	107
10. Prophet Ya'qoub (Jacob): <i>Arabic text by Mansi Al-'Omar</i> <i>English text by 'Omar Kachkar</i>	115
11. Prophet Yûsuf (Joseph): by 'Omar Kachkar	121
12. Prophet Shu'aib : by Omar Sa'ad Ed-Din	135
13. Prophet Ayyoub (Job): by Mansi Al-'Omar	143
14. Prophet Dhu al-Kifl : <i>Arabic text by Bashar Bakkour</i> <i>English text by Mansi Al-'Omar</i>	151
15. Prophet Mousa (Moses): by Safi Shehada	155
16. Prophet Haroun (Aaron): by Safi Shehada	177
17. Prophet Dawod (David): <i>Arabic text by 'Omar Sa'ad Eddin</i> <i>English text by Safi Shehada</i>	187
18. Prophet Sûleyman (Solomon): by Mansi Al-'Omar	199
19. Prophet Ilias (Ilisha): by Mansi Al-'Omar	217
20. Prophet Iliasa' (Ilijah): by 'Omar Sa'ad Eddin	225
21. Prophet Yûnus (Jonah): <i>Arabic text by M.W. Al-Jallad</i> <i>English text by Mansi Al-'Omar</i>	229

22. Prophet Zakariya (Zachariah):	by ‘Omar Kashkar	241
23. Prophet Yahya (John):	Arabic text by M.W. Al-Jallad	247
	English text by Mansi Al-‘Omar	
24. Prophet ‘Îsa (Jesus):	by Bashar Bakkour	255
25. Prophet Muhammad:	by ‘Omar Sa‘ad Eddin	269

Commenting on this verse, Ibn Kathir says, “Having mentioned John’s obedience to the Lord and that he was endowed with compassion, purity, and piety, Allah confirms that he was dutiful towards his parents and he was not arrogant or rebellious.”

In an age of oppression, persecution and unbelief, John’s call focused on spreading love and mercy among people, and compassion towards all creatures, be it that human beings, animals, or plants. John’s approach touched the humanitarian and spiritual aspects of mankind. Therefore, whenever he addressed people, he would touch their hearts and minds and cause them to cry devotedly. He hated and rejected silence in the face of oppression. He never showed any kind of disobedience to the Lord’s Divine Commands even if his obedience might cost his whole life, which he was ready to sacrifice for a word of truth in the court of an unjust king.

24-THE HOLY PROPHET ‘ÎSA (JESUS)

Bashar Bakkour

Jesus, the Messiah (‘Îsa in Arabic), a Spirit and Word from Allah. He was the son of Virgin Mary, daughter of Joachim (Imran), the last Prophet sent to the Children of Israel. The lineage of Jesus is the same as his mother's, since he was born miraculously without a father (i.e. of virgin birth). Paradoxically, the New Testament, despite referring to his miraculous birth [Matthew1:18; Luke1: 34], provides contradictory

accounts. Jesus, for example, is said to be the son of Joseph the carpenter¹⁸¹ [Matthew 1: 16, 13: 55; Luke 3: 23] and that he had brothers and sisters. [Matthew 13: 55-56; Luke 8:19; Mark 3:31]. Similar contradictory accounts will be referred to later.

Mary

Joachim (Imran), Mary's father, was a religious scholar. His wife, who was barren, vowed that if she got pregnant she would dedicate the child to the temple. Contrary to her wish for a male-child, more appropriate than a female one for the service of the temple, Imran's wife gave birth to a female-child. Nevertheless, Allah accepted her child (Mary), and protected her and her offspring from Satan.¹⁸²

Zachariah took care of Mary on account of being her uncle (her aunt's husband). He appointed a place in the temple for Mary to worship Allah therein. Mary used to serve the temple and take care of it. Throughout her life, Mary had a very pure and virtuous life. To his surprise, while frequently visiting Mary in the sanctuary, Zachariah used to find her provisioned.¹⁸³ Upon asking her about it, she would answer that it was from Allah. Referring to the above-mentioned, the Qur'an says: *((Remember) when the wife of 'Imran said: 'Lord, I have vowed to You in dedication that which inside my belly, so, accept this from me, You are the Hearer, the Knower.' (35) And when she delivered her (the child Maryam), she said: 'Lord, I have given birth to a 'female child' - Allah knew of what she had given birth — and the male is not like the female 'and I have called her Maryam (Mary). Protect her and all her descendants from Satan, the stoned one. (36) 'Her Lord graciously accepted her. He made her grow with a fine upbringing and entrusted her to the care of Zachariah. Whenever Zachariah went to her in the sanctuary, he found that she had provision of subsistence*

¹⁸¹ Joseph, Mary's fiancé, was a religious Jewish man who worked as a carpenter in Nazareth. He felt suspicious about Mary because of pregnancy. Having realized the situation, however, Joseph took Mary with him to Bethlehem to register their names at official record (Census). By doing so, he would save her from probable slanderous accusations. Qamous Al-Kitab Al-Muqaddas. P 1118 .

¹⁸² The Prophet (pbuh) said: There is none born among the offspring of Adam, but Satan touches it. The child, accordingly, cries loudly at birth time because of this touch, save Mary and her child. Sahih Al-Bukhari. No: 3431; see Musnad Ahmad Ibn Hanbal. No:7182 (vol 12, p 106).

¹⁸³ This has been interpreted that Zachariah would find her provided with summer fruit in winter time, and vice versa. Tafseer Ibn Katheer. Vol 1, 386.

with her. 'Mary,' he said, 'how does this come to you?' 'It is from Allah,' she answered. Truly, Allah provides whomsoever He will without reckoning. (37) [3:35-37].

As a sign of honour, angels would occasionally visit Mary informing her that she enjoyed a high status on account of being chaste and chosen above the women of the entire world. Accordingly, Mary was requested to submit herself to the Lord and to worship Him even more than ever. As regards this honour, the Qur'an refers: *(And when the angels said to Mary: 'Allah has chosen you, purified you, and chosen you above all women of the worlds. O Mary! Be obedient to your Lord, prostrate and bow with those who bow.')* [3:42-43] Mary was committed to her Lord's obedience and submission, as we learn from the following Verse: *(And Mary, 'Imran's daughter, who guarded her chastity, so We breathed into her of Our Spirit; and she believed in the Words of her Lord; and His books and was among the obedient.)* [66:12]

Confirming Mary's veneration, the Prophet Muhammad (pbuh) said: *"Among all women of the world, four are the best: Mary (Imran's daughter), Asiyah (Pharaoh's wife), Khadeejah (Khoylid's daughter) and Fatimah (Muhammad's daughter)."*¹⁸⁴

The Miraculous Birth of Jesus:

The angels announced to Mary the birth of a child named Jesus who would possess several traits, enumerated in the following Qur'anic Verses: *(When the angels said: 'O Mary! Allah gives you glad tidings of a Word from Him, whose name is Messiah Jesus son of Mary; high honored shall he be in this world and in the Hereafter, and shall be among those who are close (to Allah). He shall speak to people in the cradle and of age, and shall be among the righteous.')* [3: 45-46]

While Mary was walking away from her people's dwelling places, the angel Gabriel appeared to her in the shape of a human being. *'I seek refuge with Allah, the All-Merciful from you! If you are pious.'* said Mary in fear.

Reassuring Mary, Gabriel told her that he was sent by Allah to grant her a pure male child. Mary, being still virgin, expressed her amazement. *'It is easy for Allah to do it, for Allah, when He intends to create something, it is sufficient for Him to say: 'Be "And it is,' said*

¹⁸⁴ Tafseer Ibn Katheer. Vol 1, 389; Musnad Ahmad Ibn Hanbal. No:640 (vol 2, p 70)

IN THIS BOOK

the *Holy Qur'an* is the sacred scripture of Islam, It contains important teachings for all aspects of human life, from spiritual virtues to religious rites to everyday social transactions. Muslims believe in One, Unique, Incomparable Allah, in the Angels created by Him; in the Prophets and the messengers through whom His revelations were brought to mankind. the prophet is a person chosen by God to receive His revelation and lead the nation, to whom he had been sent, to straight way and worship Allah the only God. The messenger is a prophet, who is especially responsible to deliver a Divine Message in the form of a Book (a sacred scripture) explaining the revelation. All prophets and messengers were responsible for teaching their peoples to worship Allah, the only god, to do good, and to live their lives according to what they were preached.

Muslims believe in all of the holy Prophets, and give them due respect, but they should not be worshipped. There was a chain of Prophets, but the holy qur'an mentions the names of twenty five prophets. the first of themt was *Adam*, the father of the mankind and the prophet and messenger was mohammad peace be upon them.

The prophets'stories are not a historical records or biography, but their heavenly inspired words and attitudes constitute the basis of true faith and factual truth. To this effect, Allah the Almighty says in the Holy Qur'an: *'In their (the Prophets') stories is surely a lesson to those who understand. It (the Quran) is not a forged tale, but a confirmation of what is before it, and a distinguishing of everything, and guidance and mercy to a people who believe'* [12: 111]

We hope, in this work, to provide the ordinary but literate person with a proper insight into the subject and help him to appreciate the goal of this book and to correct his knowledge about the stories of the holy prophets.